

middle region In the sky: .bright golden
 rays (my
 eyes,) behold not your abiding-place.*
 Heayen and
 earth, be conscious of this (my
 affliction).¹³

2. Those who seek for wealth obtain
 It: a wife
 enjoys (the presence of) her husband,
 and, from
 their union_y progeny is engendered.
 Heayen and
 earth, be conscious of this (my affliction).

3, Never, gods, may this (my ancestry),
 abiding
 above, in. heaven, be excluded (from
 It);^c never
 may we be in want (of a son), the cause
 of joy (to
 his progenitors), entitled to libations of
 the /*Sma*
 juice. Heaven and earth, be conscious
 of this (my
 affliction),

" connected with the. ray of .the. sun called
Suparna," tae¹ combi-
 nation with which gives the moon its light.

* This refers to the supposed position of *Trita*,
 at the bottom
 of the well, which, being covered over, shuts out
 from Mm all
 ylsible objects: see the story of *Trifa*, Hyxnn iii,
 note 0, p. 141.

^b The text has only " heaven and earth^ know of
 this of me"
 (*vittam me asi/d rodan*}; that is, according to
Sayan®, either
 " be aware of this my affliction/" or " attend to this
 my hymn."

^c By failure of posterity, such as *Trita* anticipates
 for himself;
 as by a text quoted: "By a son, a man conquers
 the worlds:
 there is no world (*loka*) for one who has no son."
 It may be

observed, of this reference, that, although the
 Scholiast cites the
Veda,—iti sruteh,—the passage- occurs in the
Aitareya *BrdJimana*,
 It may, possibly, be found in the text of a hymn;
 but it is, also,
 possible that *SayaHs*, includes the *Brahmana* under
 the designation
Srvti ; ia which case we must receive Ms' citations,
 generally, with
 reserve; for the *jBrdhmana* is *not* the *Sfadi*, as
 applicable to the
 original *Tatdik* text, although it is so regarded by
 all the native
 interpreter^ of the FA&M. . (See Introduction, pp.
 ix., &c.)